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attempt a task more intricate and extended, the investigation of disease and remedy as they appear in the Hebrew canon and its apocrypha, without the requisite knowledge of Hebrew? A book thus compiled is to the specialist an impertinence, and to the intelligent layman a redundancy, for its information is to him easily obtainable elsewhere. The cavalier way in which the "supernatural" is treated in these passages indicates an unlovely indifference to the sacred convictions of others. Life is never restored to the dead, but merely revived in cases of *Scheintod*. The curative reputation of the brazen serpent is altogether factitious. It came from the accident of its being raised late in the tragedy, at a time when those who were fatally wounded had died, those who were slightly bitten, though frightened, survived, and the fiery serpents had exhausted their venom. In the rapture of Elijah *Phantasie* plays a large part. The regularity of arrangement and concinnity of style, so befitting a systematic treatise, are wanting in this book. A chapter, for instance, thus commences: "One could, without committing a grievous sin of omission, terminate this chapter before it begins with the statement, 'there is nothing to put in it.'" One-third of the book is consumed in extended quotations from the Bible, followed by useless and vapid paraphrases. If the author will read Dr. Macalister's article on "Medicine" in Hastings's *Bible Dictionary*, the sense of disparity felt by him who is the lesser factor therein will be his sufficient punishment for having published this piece of ineptitude.—R. KERR ECCLES.

*Social Salvation.* By Washington Gladden. (Boston and New York: Houghton, Mifflin & Co., 1902; pp. 240; \$1.) These "Lyman Beecher Lectures," before the Divinity School of Yale University, are admirably adapted to their purpose, that of opening up to candidates for the ministry the social mission of Christianity. The book is elementary, concise, convincing, and sane; not a work for advanced students, yet helpful even to these. The field covered is indicated by the topics: "Religion and the Social Question," "Care of the Poor," "The State and the Unemployed," "Our Brothers in Bonds" (criminals), "Social Vices," "Public Education," "The Redemption of the City."—*The Church and its Social Mission.* By John Marshall Lang, D.D., Principal of the University of Aberdeen. (New York: Thomas Whitaker, 1902; pp. 364; \$1.60.) This book discusses biblical teaching upon the social duty of the church and some of the practical means by which Christian people may discharge this duty. We have already

been made familiar with the essential principles involved, and the time would seem to be near when each new publication on the subject should offer some contribution to our knowledge of method. It is a little tiresome to go over the same ground so often after different writers. The volume under notice is most suggestive when the author deals with the efforts and experiments of Scotland, his own country. The land of Thomas Chalmers, Guthrie, and Macleod has worthy successors of their practical Christian philanthropy, and these pages are eloquent witnesses of the vitality of self-devoted love. At the same time one must add that until theological teachers can and will write with more full and accurate mastery of the methods and results of the social sciences, their discussions of such subjects will remain somewhat vague and general, where thinkers and workers need definite and adequate interpretations and recommendations.—*Music in the History of the Western Church*. By Edward Dickinson, Professor of the History of Music, Oberlin College. (New York: Charles Scribner's Sons, 1902; pp. viii+426. \$2.50 net.) The purpose of this work is stated by the author in his preface: "To arouse in the minds of ministers and non-professional lovers of music, as well as of church musicians, an interest in this branch of art such as they cannot feel so long as its history is unknown to them." The topics touched upon are: primitive and ancient religious music; ritual and song in the early Christian church; the liturgy of the Catholic church; the development of mediæval chorus music; the modern musical mass; the rise of the German Cantata and Passion music; Protestant music in Germany, England, and America; and problems of church music in America. The chapters are written in an interesting style, and the history of ecclesiastical poetry and music is connected with the development of ruling theological ideas and social aims of peoples. All histories of music are difficult to read unless one can hear the organ play and the choir sing while the historian reads his lines. Such lectures as these would be of immense advantage in all theological schools if the text were constantly illustrated by artistic reproductions of the music in the order of its evolution. Our Puritan and Calvinistic ancestry made a poor beginning for us and our money-getting pursuits have not left room for æsthetic culture. All the more important and timely is this author's plea for an earnest effort to give to music in the church the place of dignity and power which belongs to it, as the art which intensifies religious feeling and gives faith and hope and love their most adequate and worthy expression.—C. R. HENDERSON.